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AND INSTRUCTION.

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YOUTH WITHOUT CHILDHOOD.

CASPAR HAUSER. *An account of an individual kept in a dungeon, separated from all communication with the world, from early childhood to about the age of seventeen.* Drawn up from legal documents. By Anselm Von Feuerback, President of one of the Bavarian Courts of Appeal, &c. Translated from the German. Second edition. Boston: Allen & Ticknor. 1833. 18mo., pp. 168.

IN passing through Germany, in the year 1829, we heard of an extraordinary being who had just 'come into the world,' as he subsequently expressed it, at the age of seventeen — a youth in form, and yet as ignorant of language, and of the use of his limbs, and even of the most common external objects, as the infant of a few months. He was observed on the evening of the 26th of May, 1828, near one of the gates of Nuremberg, in the posture of one intoxicated, who was equally unable to stand or to move. A letter which he held out, addressed to the Captain of a squadron of cavalry, gave no information except that he was born in 1812, and had never been suffered to leave the house, and that all inquiries concerning his origin and residence would be in vain. In reply to all the questions addressed to him by individuals and the police, a few unmeaning words and incessant moans were all that he could utter, and he pointed with marks of exhaustion, to his blistered feet. Meat, which was offered to restore him, he rejected with visible horror; but eagerly swallowed some bread and water; and on being conducted to the stable, stretched himself upon the straw and fell into a sleep so profound, that he could scarcely be

awakened. His feet were as soft as the palms of his hands; his gait was that of a child, just beginning to step; and it was only with intense suffering that he could walk. His senses seemed to be locked up in torpor; and a wooden horse, brought to him by a soldier, in consequence of his frequent repetition of the German word for horse, 'ross! ross!' was the first and only object which seemed to excite interest. He seated himself by it, 'with a countenance smiling sweetly through his tears,' and passed hours and days, in moving, and feeding, and ornamenting it, as if it were the only being which called forth his social feelings.

It will be easily believed that such an appearance would excite intense curiosity. It was a case which set at defiance all the formal interrogations and arrangements of a German government; and it was difficult to decide whether he belonged to the asylum for idiocy, or the almshouse, or to the police office and the prison. After vain efforts to elicit something from him as to his residence or connections, to which he replied only in the same piteous moans and unintelligible phrases, he was committed to a tower over one of the gates, under the care of a humane jailor, and appears to have enjoyed all the comforts of which his case admitted. Common sense soon relaxed the severity of the law; and he was received into the family of the jailor, as a deserted, helpless child, and under the instruction of his children, *began to learn to talk!*

He was visited by crowds, who taxed their ingenuity in examining the poor youth, and wearied him almost to torture, by their inquisitorial efforts to discover something. But they could only ascertain that he was an infant of adult age; — in the expressive language of a London Reviewer, an example of 'youth without childhood.' He attempted, like an infant, to seize every glittering object which he saw, and cried if he was forbidden; and even when a lighted candle was placed before him, he tried to grasp the beautiful flame. In the midst of this seeming infancy, however, his guardians were astonished, on putting a pencil into his hand, to find that he could form letters distinctly. He filled a sheet with elementary characters and syllables, and closed by covering a page with the name — 'KASPAR HAUSER.'

This discovery of his name, usually so important in the records of a police office, furnished no clue to the mystery which enveloped this singular being. Destitute of the conception, as well as the names, of the most common objects, and averse to all the common customs and conveniences and necessaries of life, there seemed no alternative, in the language of his biographer, but to regard him as the inhabitant of some distant planet, or as one buried from his birth, and now just emerged into the world. Imagination was tortured to devise some mode of accounting for his character and appear-

ance. Some dreamed of an experiment, made by modern theorists, to ascertain the state of a mind, left to advance to maturity in utter ignorance of the world, and thus realizing the fancy picture of a German story. Others supposed him the heir of some estate or diadem, of which he was unlawfully deprived. Others still conjectured, that this difficult and dangerous plan of burying alive, had been adopted to conceal the crimes attending his birth.

Such were the conjectures floating on the public mind in reference to this singular being, when we left Germany, unable to vary our route so far as to visit Nuremberg. It was not until subsequent education had enabled Caspar to clothe his own ideas in words, that any light was thrown upon his early history; and the following account, derived from the work whose title is at the head of this article, comprises all his recollections of childhood and youth:

'He neither knows who he is, nor where his home is. It was only at Nuremberg that he came into the world. Here he first learnt that, besides himself and 'the man with whom he had always been,' there existed other men and other creatures. As long as he can recollect he has always lived in a hole, (a small low apartment which he sometimes calls a cage,) where he had always sat upon the ground, with bare feet, and clothed only with a shirt and a pair of breeches. In this apartment he never heard a sound, whether produced by a man, by an animal, or by anything else. He never saw the heavens, nor did there ever appear a brightening (daylight) such as at Nuremberg. He never perceived any difference between day and night, and much less did he ever get a sight of the beautiful lights in the heavens. Whenever he awoke from sleep, he found a loaf of bread and a pitcher of water by him. Sometimes this water had a bad taste;* whenever this was the case, he could no longer keep his eyes open, but was compelled to fall asleep; and, when he afterwards awoke, he found that he had a clean shirt on, and that his nails had been cut. He never saw the face of the man who brought him his meat and drink. In his hole he had two wooden horses, and several ribbons. With these horses he had always amused himself as long as he was awake; and his only occupation was, to make them run by his side, and to fix or tie the ribbons about them in different positions. Thus, one day had passed as the other; but he had never felt the want of anything, had never been sick, and — once only excepted — had never felt the sensation of pain. Upon the whole, he had been much happier there than in the world, where he was obliged to suffer so much. How long he had continued to live in this situation he knew not; for he had had no knowledge of time. He knew not when, or how he came there. Nor had he any recollection of ever having been in a different situation, or in any other than in that place. The man with whom he had always been, never did him any harm. Yet one day, shortly before he was taken away, — when he had been running his horse too hard, and had made too much noise, the man came and struck him upon his arm with a stick, or a piece of wood; this caused the wound which he brought with him to Nuremberg.

'Pretty nearly about the same time, the man once came into his prison, placed a small table over his feet, and spread something white upon it,

* Probably water mixed with opium.

which he now knows to have been paper; he then came behind him, so as not to be seen by him, took hold of his hand, and moved it backwards and forwards on the paper, with a thing (a lead pencil) which he had stuck between his fingers. He (Hauser) was then ignorant of what it was; but he was mightily pleased, when he saw the black figures which began to appear upon the white paper. When he felt that his hand was free, and the man was gone from him, he was so much pleased with this new discovery, that he could never grow tired of drawing these figures repeatedly upon the paper. This occupation almost made him neglect his horses, although he did not know what those characters signified. The man repeated his visits in the same manner, several times.'

'Another time, the man came again, lifted him from the place where he lay, placed him on his feet, and endeavored to teach him to stand.'

At his final appearance the man took him over his shoulders, carried him, as he expressed it, up a hill, and brought him to Nuremberg. His recollections of his journey are very indistinct, and the fact that he sinks into a death-like sleep when he rides in a wagon, leaves it entirely uncertain in what way he was conveyed. After many ineffectual examinations, often leading to error, nothing remained but to provide the best means for alleviating his misfortunes, and supplying, in some degree, the loss of his years and childhood and youth, with the faint hope, that time might enable him to furnish a clue to his origin.*

The state of nervous excitement and disease, produced by the multitude of new objects and ideas that crowded upon him, emerging thus suddenly from darkness and solitude, led the police to exclude all visitors, and place Caspar in the family of Professor Daumer of the Nuremberg gymnasium, to receive such an education as he needed.

In the course of a year, he was so far advanced in the knowledge of language as to commence a memoir of himself. An attempt by some unknown person to take his life, excited, perhaps, by the apprehension of discovery, appears to have been the only interruption to the course of training by which we are told he came to be

* In recent newspapers, we find the following paragraph:

'*Caspar Hauser.* The mystery which hung about the origin and early life of this extraordinary young man, is said to be in a way of explanation. It seems, according to an account which we find in an English periodical, that Caspar Hauser was the fruit of an illicit amour; that a priest, the reputed father, took charge of the child from the moment of its birth, and finally inclosed it in a subterraneous hole or vault, in a convent where he was residing; that thus imprisoned and shut out from all human intercourse, the unhappy being passed his existence until within a day or two of his being found, as related in the history of his life which has been published, when the priest being compelled to quit the convent, and having no other place of concealment at hand, released and left the boy to his fate. The chain of circumstantial evidence, by which thus much of the story has been made out, is so well put together, as to leave little doubt that the true elucidation has been hit upon. The above outline has been communicated in conversation, by M. Kluber, the celebrated writer on Public Law, who first discovered and is still following the clue. When he has thoroughly sifted the matter, it is expected that he will favor the public with a memoir on the subject.'

'reckoned among civilized, and well-behaved men,' including, of course, many of the artificial wants and fashions which added neither to his happiness or worth. The narrative before us presents a variety of interesting details and anecdotes, concerning the childlike simplicity and amiable character of this youth, his singular views of life, and his peculiar propensities and habits, which well deserve perusal. Our limits only allow us to glance at a few of the most prominent points of the description, and the principles which they illustrate.

The darkness and seclusion in which Caspar had been kept, produced extreme sensibility to every external impression. After he recovered from that torpor caused by his entering the world, his senses were acute to a degree which was painful. Every object conveyed odors to him, which were, in a great measure, imperceptible to others, and some would produce shivering, and nausea, and fever. The touch of animals, or of metals, thrilled through his frame, and often produced unequivocal symptoms of pain and disease. His hearing and sight were also uncommonly acute; and several remarkable instances are given, in which he proved that he could discover objects and colors, as readily by night, as by day. He observed with attention and accuracy; and his recollection of persons and names, at an early period, was surprising. Colors were pleasing to him in proportion to their brilliancy; and he thought an apple tree would have been more beautiful if its leaves had been red, as well as its fruit!

The great principle was established in his case, as with infants, that forms and distances are not distinguished until the touch has corrected the errors of vision. He stated after he acquired the use of language, that in the beginning, the men and horses represented in sheets of pictures, appeared to him precisely like the men and horses that were carved in wood! He did not perceive the difference, until he had learned it by handling them. Another striking illustration of this principle is described. In this case he called a beautiful summer landscape which was seen from his room, — 'ugly! ugly!' — because, as he afterwards said, it appeared to him like a collection of spots of various colors on the window. Two or three years of instruction corrected these errors, and reduced his sensibility, on many points, to the common level; but he continued able to see distinctly at night.

His extraordinary memory declined with this acuteness of the senses, at the same time that his frame enlarged; and both were singularly coincident with a change in his diet. Caspar observed, in regard to his hearing, that 'its acuteness had been considerably diminished since he had begun to eat meat.' Professor Daumer, in his notes, observes, 'after he had learned regularly to eat meat

his mental activity was diminished, his eyes lost their brilliancy and expression, and his vivid propensity to constant activity was diminished. The intense application of his mind gave way to absence, and indifference; and the quickness of his apprehension was also considerably diminished.' It is questioned by the author, whether it was the result of his food, or of the previous excitement. He now exhibits nothing of genius, or remarkable talent, no fancy or wit, but sound common sense, and persevering application.

His disposition was uncommonly mild and amiable, and his habits of obedience, produced as he said by early commands and punishment, were remarkable. He was equally remarkable for never yielding his preconceived notions to the authority, or even the testimony of others. He would not even believe the account given of snow, and of the growth of plants and animals, until he saw and felt it.

The same disposition to scepticism appeared in his reluctance to believe in the existence of his own, or any other spirit. Indeed, he did not seem for a long time to be aware of the difference between animate and inanimate objects, supposing all motion to be voluntary, and believing all matter capable of it.

His case furnishes some evidence on the long disputed question, whether man would naturally arrive at the idea of a Deity. Our intercourse with the deaf and dumb, and our inquiries of instructors at home and abroad, had long since shown us that the most talented and mature minds *do not* attain this idea, unassisted. In the case of Caspar Hauser, his biographer observes that 'he brought with him from his dungeon not the least presentiment of the existence of God, not a shadow of faith in any more elevated, invisible existence.' It was not until his faithful instructor led him to remark on the things which he *heard and saw within himself*, that he could believe in any objects but those of the external senses. Two of the most intelligent deaf mutes we have ever known, were for months, utterly incredulous of all that was said to them of an invisible being. But the example of Caspar Hauser, like that of the deaf mutes, also proves, that the idea of a Supreme cause commends itself to the reason and feelings of man, when his mind is cultivated. A touching incident which occurred in the course of his early education will illustrate this point, and must close our extracts from this interesting volume:

'His instructor showed him for the first time the starry heavens. His astonishment and transport surpassed all description. He could not be satiated with the sight, and was ever returning to gaze upon it. "That," he exclaimed, "is, indeed, the most beautiful sight that I have ever yet seen in the world. But who has placed all these numerous beautiful candles there? Who lights them? Who puts them out?" When he was told that, like the Sun, with which he was already acquainted, they always

continue to give light, he asked again; "Who placed them there above, that they may always continue to give light?" At length standing motionless, with his head bowed down, and his eyes staring, he fell into a train of deep and serious meditation. When he again recovered his recollection, his transport had been succeeded by deep sadness. He sunk trembling upon a chair, and asked, with a burst of tears, "why that wicked man had kept him always locked up, and had never shown him any of these beautiful things."'

The whole story is a striking exhibition of the value of childhood, as a part of life — of the necessity of simultaneous progress in body and mind, in order to produce the man. It is an affecting illustration of that most criminal neglect, which leaves a human being to become 'in understanding and stature a man, but in knowledge a child,' — which allows him to acquire a power, most valuable or most dangerous, according to its application, without giving him the knowledge necessary to use it aright, or inspiring the disposition to employ it for good purposes. If the view of the starry heavens could rouse this gentle youth to such reproaches of the man to whom on other occasions he expressed affection, Oh! what will be the language of those benighted beings whom the neglect or oppression of civilized and Christian men, has shut up in intellectual darkness, when they see the glories of that world which lies beyond the firmament!

COMMON SCHOOLS IN NEW YORK.

Report of the Superintendent of Common Schools of the State of New York, made to the Legislature, January 8, 1834.

The report of the Superintendent of Common Schools in New York, is among the most interesting state papers. It informs us of the condition and progress of the most essential, but most valuable portion of the national capital — the minds of the people — and it derives a peculiar value from a circumstance which is by no means honorable to our country, that it is the only public document which furnishes this important information. The report for 1833, from the Hon. J. A. Dix, (the successor of Mr Flagg,) with which we were recently favored, affords gratifying evidence that its value is not likely to diminish. In addition to the sound principles of education which it contains, it presents accumulating proofs of the value of the New York system of schools, and of the happy effects of public aid, when given to encourage private effort, and not to render it unnecessary.

In that great State, a fund has been established, yielding only

$100,000 annually; little more than the product of the School Fund of Connecticut. In 1816, when the distribution of the School Fund was commenced, the whole number of School Districts in New York, was 2,755; the whole number of children 176,449, and of these only 140,106 were instructed. In 1834, we learn from the present report, that the whole number of Districts is 9,690, from 9,107 of which returns have been received, containing 522,618 persons from 5 to 16 years of age, and giving instruction to 512,475. Ninety new districts have been formed during the past year, and 266 have been added to the number that have made returns.

The amount paid to teachers for public schools, is stated by the Superintendent to be $677,429 44, by the aid of $100,000 from the State; and the whole amount expended for instruction in public and private institutions, is calculated at $1,000,000! It would thus appear, that the State of New York, by contributing 19¾ cents for the instruction of each pupil, leads its citizens to contribute more than a dollar for each child, and inspires them with proportionate zeal for the extension and improvement of their schools. On the other hand, the State of Connecticut, by distributing a dollar for each pupil from its fund, has induced many districts to give up all efforts and contributions; and has encouraged the employment of inferior teachers and the neglect of duty in organizing and superintending the schools.

The average number of pupils to a school appears to be fiftysix — and the average period of schools has been eight months. Still the Superintendent remarks, 'that the whole number of children taught, are not to be considered as having received instruction during the whole average period of eight months, for which the schools have been kept; but that they have all, during the year, attended schools, and received more or less instruction'.

The productive capital of the school fund amounts to $1,754,-048 84. The unproductive portion, consisting of lands, is estimated at $173,664 20.

In reference to the increase of the capital, we would recommend the remarks of the Superintendent to all who are disposed to provide gratuitous aid.

'Experience in other States has proved, what has been abundantly confirmed by our own, that too large a sum of public money distributed among the Common Schools, has no salutary effect. Beyond a certain point, the voluntary contributions of the inhabitants decline in amount, with almost uniform regularity, as the contributions from a public fund increase. In almost every case, in which a town possesses a local fund, the amount paid for teacher's wages, above the public money, is about as much less, compared with other towns having no local fund, as the amount received from that source.'

He adds, we think with great wisdom :

'The sum now distributed from the Common School fund is as great as is necessary to accomplish every object of such a distribution. Should the General Fund at any future day be recruited, so as to admit of an augmentation of the capital or revenue of the Common School Fund, or both, the policy of increasing the sum annually distributed to the Common Schools beyond an amount which shall, when taken in connexion with the number of children annually taught in them, exceed the present rate of apportionment, would be in the highest degree questionable.'

The fact that sixteen out of seventeen districts, in eight hundred and twenty towns reported to the commissioners, and they to the fiftyfive clerks, and they in their turn to the Superintendent, affords abundant evidence of the admirable efficiency of the system and of the influence of the fund as there distributed.

In reference to the actual condition of Schools the Superintendent coincides with his predecessor, and with every observer, in the opinion, that they are far below the proper standard. He ascribes much of the defect to the want of competent teachers, and strongly advises that a department be organized in every Academy for the purpose of educating instructors for Common Schools. We rejoice to find this subject urged again upon the Legislature, and we hope it will not be without effect. We know not but the Academies may be the best place for providing this instruction. We do not perceive, however, that it will become necessary to secure places to the instructors thus taught, more than to the physicians educated at the Medical Schools, which are assisted by public bounty ; and it seems to us, that the public good demands provision no less liberal on the part of the State, for those who are to form the minds of its citizens, than for those who are to heal their bodies. We would also ask, whether it is consistent, while so much care is used to exclude improper persons from one profession, to leave the other open to every self-licensed adventurer ?

The Superintendent recommends some additional branches of instruction in Common Schools. He urges the 'great importance of giving to every child such a knowledge of history, especially that of our own country, and of our laws and forms of government, as is necessary to make him an intelligent and useful citizen.' He also speaks of the importance of calling in the aid of the periodical press in promoting the progress of improvement in education ; and we owe it to ourselves, and to some who have doubted the utility of special publications on education, to state, that he recommends this work as one which it is desirable to place in every Academy in that State.

We regret to find, amidst the many indications of prosperity of the Schools of this State, that 19,000 children remain unprovided with instruction in the city of New York ! Need we wonder at the progress of crime in that growing city ?

The Superintendent closes the report with a well merited commendation of Sunday Schools. He observes that 'although their utility is well understood, the whole amount of good which is accomplished by them, is not easily to be calculated,' not merely in reference to moral character, but to the intellectual habits of the pupils.

The documents appended to the report contain extensive statistical tables, which give a complete view of the number and resources of Schools, throughout the State.

SCHOOL SYSTEM OF FRANCE.

In our number for Decemberlast, we gave an account of the system of Common Schools in Prussia, derived from the report of Cousin. In a French Journal of Education, we have an account of the system organized for France, after a full examination of the best systems of the Continent.

The committee who introduced the law, first state the extremes to which the system of instruction has vibrated in that country — at one time leaving the whole subject to private effort, and at another throwing the burden of the Schools entirely upon the State — by one law placing them entirely under the control of the clergy, and by another, excluding the clergy from all concern in them — sometimes giving the care of them entirely to the local authorities, and at another subjecting them to the exclusive direction of the Government. They then observe, that none of these extreme, abstract principles ought to be adopted.

The three following heads, they believed, would embrace all fundamental questions concerning the subject: —

I. The subjects to be embraced in primary instruction.

II. The schools in which they are to be taught.

III. The authorities who are to preside over them.

I. The subjects to be embraced. Primary Instruction has been divided into two degrees. The first is considered as the lowest point to which it ought to sink — 'a degree of instruction which France owes to the inhabitants of its most humble hamlet, as well as in the largest city, wherever a human being is to be found.' It includes Reading, Writing, and Arithmetic, a knowledge of the legal system of Weights and Measures, and of the French Language, (so essential to the spirit of national unity,) together with Moral and Religious Instruction, which provides for a higher, but equally real order of wants, which God has implanted in all hearts,

—instruction necessary to maintain the dignity of human nature, and the good order of society. The religious instruction must be directed by such clergymen as the parents may desire; and the pupils of a school are confided to those of various denominations, where the schools are mixed.

This first degree of instruction is sufficiently extensive to make him who shall receive it, *a man;* while it is sufficiently circumscribed to be realized everywhere. But it is still far below the standard of that secondary instruction which is given in our private institutions and colleges; and yet in the present system of education, nothing is found to fill the intermediate space that is left between the two.

This want should be provided for, without compelling the citizen to incur an expense beyond the means of a large part of the community, or placing his children in an institution where they waste their time on acquisitions of no value to them, — unsuitable to their circumstances, and dangerous to their success.

The law, therefore, establishes a system of second, or Superior Primary Instruction, corresponding to that of the Middle Schools of Germany. In addition to the branches comprehended in elementary instruction, it embraces Linear Drawing, Surveying, and other applications of practical Geometry — a knowledge of Physics (Natural Philosophy and Chemistry) and Natural History, applicable to the uses of life — Singing — the elements of Geography and History, especially the History and Geography of France. To these may be added, such higher branches as the wants and resources of different places may render expedient.

II. The Schools in which they are to be taught.

France is divided into eightysix Departments, whose population is generally from 250,000 to 650,000. Each Department is divided into Arrondissements or Counties, each County into Cantons or Judicial Districts, and each Canton into *Communes.* A Commune is sometimes a part of a city, and sometimes consists of several villages, united under the direction of a Mayor and Council.

Every commune must maintain a school; and every one of 6,000 inhabitants, must have a Superior Primary School, corresponding to the Middle schools of Germany.

Every Department must maintain a School for Primary Teachers.

The qualifications required for a Teacher are, that he must be over 18 years of age, and must present a certificate of his freedom from all conviction of crime, and of his good moral character, from the Magistrate of his Commune, and a certificate of his qualifications for teaching, from the School Commissioners of the Department.

He shall receive a fixed salary, and a suitable dwelling, in order to attach him to his profession, and his local situation, and to enable

him to teach the poor gratuitously; and a monthly compensation from each of his pupils whose parents are able to pay.

If there are no funds or revenues for schools, the authorities of the commune or district are to lay a tax for this purpose, and if this is not sufficient, the department must pay two per cent, in addition to other taxes. Should this sum be still inadequate, the Minister of Instruction is to pay from the fund for public instruction, so that every hamlet may in some way be furnished with the means of instruction.

A Savings Bank is to be established in each department, in which a part of the salary of the teacher shall be deposited, to be paid on his retirement, or, in case of his decease, to his family.

It will be perceived that this part of the law aims at two great objects. 1. To induce the teacher to remain permanently in his employment, and thus to render teaching a profession. 2. To compel every inhabitant of France to contribute to the support of Schools according to his ability, while he is still to receive aid, whenever his own means are insufficient to secure the education of his children. On the last point the Committee remark, in accordance with the principle we have so often advanced, that 'we profit most by things obtained at some sacrifice;' and that while the poor ought to pay *very little*, 'this trifling sacrifice will attach the child to the school, will excite the vigilance of the parents, and give them some importance in their own eyes.'

III. The authorities which preside over the Schools.

The schools of each Commune shall be under the direction of a local committee, consisting of the Mayor, the Curate (Catholic Minister) or Protestant Pastor, and three of the Councillors (Selectmen) chosen by the Council.

Every Arrondissement or County shall have a Committee composed of several public officers, and a minister of each denomination, who shall meet once a month.

The Communal or Town Committees shall inspect all the public and private schools of the Communes, watch over their health, and discipline; see that every child is taught; admit gratuitous pupils, and report candidates for teachers, and the conduct of teachers, to the County Committee.

The County Committee is bound to inspect all the schools in the County, and to report their state annually to the Minister of Instruction; propose reforms and improvements; and authorise and locate teachers; and after due examination, may remove them, subject to appeal to the Minister of Instruction.

In every Department there shall be one or more Boards of Commissioners, appointed by the Minister of public Instruction, whose duty it shall be to examine teachers, and give certificates of their

qualifications, and to examine the intellectual progress of the pupils of the schools in their department, in frequent visits, and at irregular periods.

In this plan it will be seen, that the Committee have aimed at a combination of local and general authority. To place the schools exclusively under the local authorities, in their view, gives rise to 'a train of petty chicaneries' in regard to the management of the school, the choice of a teacher, and the influence exerted over him. While the teacher should be connected with those around him, by receiving his place either from their choice, or by their consent, respect should be secured for him, by making him amenable to a tribunal not subject to the influence of those local jealousies, which are so often destructive to the best interests of schools in our own country.

The French system of schools, in short, seems to us to supply the defects, which are obvious in the best systems of our own country. *It secures the existence of a school for every child in the nation*, by compelling every citizen to contribute his proportion, and yet providing a resource in case of his inability. It gives sufficient power to the local authorities to excite deep interest and a sense of responsibility; while it guards against its abuse and secures a thorough system of inspection, by independent agents, whose pay enables them to devote their time to it. Above all, it provides for the education and permanent support of faithful, laborious teachers, without whom, the whole system is but an empty form of words.

METHODS OF THE FIRST SCHOOL.

After our views of 'The First School' were prepared, we had the pleasure of meeting with an article signed 'Clement,' in the London Sunday School Magazine, 'On the Education of Adam before the fall.' In the words of this writer, 'we discover a system of education, with *Nature for the School — God for the Teacher — Natural objects for the lesson — and Man for the scholar.*' It is obvious, as he remarks, that the first process of naming the animals, called the mental powers of our first parents into exercise. Attention — comparison — judgment, as to the varieties and peculiarities of animals — recollection of their forms, and colors, and characteristics, and memory of words, were all requisite. The first lesson, of the first man, was thus a key to his own faculties, and a guide to future efforts of mind. It was like the first attempt of a

child to stand, when placed upon his feet, which gives to him the consciousness of a new power, and opens the way to a new course of action.

In this single lesson, we have indeed a key to the whole plan of intellectual education, which is vaunted by some as the modern plan, and derided by others as innovation. It is *to present objects of thought*, and then call the mind and the tongue into action, instead of attempting to impress merely our own thoughts, or transfuse our own ideas into the brain of our pupils. It is to present things, on which names may be inscribed, instead of a mass of names to be applied to things yet unknown, and to the pupil, inconceivable.

One circumstance to which we only alluded, is stated more distinctly in the Magazine; that 'Man was created, and sent forth to act as the ruler of creation.' We may add that he was *trained* to this high office, and that power was given him, in order to constitute responsibility, and to accustom him to its use. The idea of training a voluntary being, without giving him *power*, or to use an equivalent word in this case, *liberty* — of a state of probation in fetters — is as inconsistent with the plans of Providence, as with common sense. It would be as reasonable to train a child to walk, by carrying him in our arms. Who can *learn to govern himself*, if he is never left to make the attempt.

We shall never forget our impressions when the bolts of the novitiate school, in an Italian monastery, were drawn back, and we were pointed to the fundamental principle of the institution, inscribed upon its inner portal, —

'*Nolo et volo non habitant in hac domo.*'

'I will and I will not, do not dwell under this roof.' Nor shall we forget the still stronger impression produced by visiting a seminary of Jesuits, where every youth, even of manly age, was placed, at every moment, under the inspection of a master in his study, was compelled to follow him in his daily walks, and never allowed to leave his ranks; and even locked up at night in a little cell, where no vices could have access but those (the most horrible of all), to which his own passions would drive him, when released from the unceasing, inquisitorial torture of the teacher's eye. He might be trained thus, (if his spirit were not too lofty) to be the subservient instrument of a superior; but he could not be suitably prepared to be a man, and a freeman — to be the master of a family, or a member of a self-governing community.

We have regretted to see the same error pervading more than one family and school. The strong arm of power was used to stop every avenue by which the ebullitions of passion could escape, while nothing was done to subdue the fire within. As well might

we attempt to destroy the force of steam, by closing all the valves by which it can issue; and as rationally might we wonder at the explosion, which follows the futile attempt to suppress an *accumulating power*, as at the out-breaking violence which often succeeds in the '*fetter system*' of education, applied to the strong, and every-day strengthening passions of the young. *He who is not taught to govern himself, will probably be ruined for want of a governor.* Watch his progress, and warn him of his danger; enlighten his ignorance, and assist his weakness; and if his strength is failing in the hour of trial, snatch him from the overwhelming torrent; but teach him to rule his own spirit, or he will be 'like a city that is broken down, and without walls.'

ELEMENTARY INSTRUCTION IN GEOGRAPHY.

Extract of a Lecture delivered before the American Institute of Instruction.

By W. C. Woodbridge.

The foundation of geographical knowledge must be laid in a knowledge of the relative situation of places, and this, the pupils of our schools must acquire chiefly through the medium of *maps*.

The pupil must therefore be first prepared to understand the true nature of a map, as a miniature representation of the mere outlines of objects on the earth. He must learn to conceive of a sheet of paper, as containing mountains, rivers, and kingdoms, to realize the imperfections of the representation, and to use it only as an aid to his imagination.

The map presents a shaded outline, which separates a large blank space, marked here and there with a dark spot, from another portion of the surface, crossed by crooked lines of various dimensions, marked with dots and little circles, and crowded with names. But this blank space, he must be taught, represents a wide, blue ocean, rolling in the majesty of its waves, and wafting navies on its bosom, or swallowing them up in its abysses. Those crooked lines are the emblems of noble rivers, flowing with irresistible strength, covered with ships, and teeming with animal life; and where they are crossed by another little line, he must imagine a cataract. Its banks, instead of being covered with *names*, are shaded with *lofty forests*, or spread into *beautiful, cultivated fields*, or enlivened by *villages*.

Where these circles are scattered up and down, there should be splendid cities and magnificent palaces, and crowds of ships, and a moving ocean of human beings. And those spots of various colors are the dominions of separate kings, and nations, inhabited by men

— so distant from us, that they never heard of our pupils — so numerous, that he might go among them, and come away, unnoticed.

In order to arrive at just conceptions of this kind, the study of Geography must commence with the elements. I do not mean with the *definitions* of land, and water, of mountains, and lakes, and rivers, and volcanoes, but with *the observation of the objects in nature around him*, which shall serve as the basis upon which these ideas may be founded. The name of mountain, and valley, and lake, and river, should be immediately connected with the observation of hill, and hollow, and pond, and brook; and the same process of enlargement should become familiar to his imagination, which is so beautifully exhibited in the 'Child's Book on the Soul,' in reference to time. He should be made to stand and watch the stream, and see it spread, and widen, and deepen, until it rolls on, a *mighty river*, whose farther bank is but just visible. He should be accustomed to gaze at the mountain, or the hill, until you can spread its base, and rear its top, and put on house after house, and village after village, and call him to climb step after step up the slow ascent, and then point him upward to the distant summit, until he is weary with the thought. He should stand and look at the cascade or the mill-fall, until, by the aid of description, the sound increases to a roar, and the bank deepens to a precipice, and the opening below becomes an awful chasm, filled with 'the noise of many waters.' Not till then should he hear the name of *Niagara*, which should embody all his loftiest emotions, and yet be presented as surpassing all that he *can* conceive.

But let us ask again — is it the *lines* and *spots* of the map, or the great *objects* they represent, which the pupil is to learn? If the latter, in what way is he to effect it? By gazing at these mystical marks, and committing to memory all the names attached to them? We have no patience with those who thus teach their pupils a science, which may be called *Chartology*, but has no more title to the name of Geography, than the giving names to an equal number of Chinese characters.

We have had the details of an instance in which a child of two years old, could point to every line and spot upon the map of Europe, only on hearing its name, before he could yet pronounce a word. But while we mourn over the mistaken kindness which could thus prepare an infant for the premature grave to which he descended, we do not envy the reputation of that teacher, who would be satisfied with making his pupils equally expert, in this parrot-like exercise. We fear there are many such instances — nay, we suspect there are many schools where the ideas derived from the map, are just such as would be obtained from studying those charts of human life which represent an event by a promon-

tory, difficulty by a whirlpool, and death by a torrent or waterfall, terminating in the beautifully ornamented border, that surrounds this picture of time and history! We are only less liable to be imposed upon by that which pretends to represent invisible things.

The first step necessary to enable the pupil to acquire ideas from representation, is to teach him the relation of the one to the other. Even the effect of pictures is often lost upon the young mind for want of a practical knowledge, or perception of perspective; and he supposes objects smaller or higher, from their appearance on the picture, or darker from their shade, because he has never been taught to observe the effect of distance and light. How much more liable is he to error, in regard to the naked outlines, or mere indices of great objects, presented on a map. I know not any mode so effectual to make the pupil familiar with the nature of maps, as to teach him to construct them from nature, and this may be accomplished, at the same time that he is learning to observe the objects around him.

Let the course of observation to which we have referred, be extended to everything within his horizon, and let him learn the individual name attached to every object of importance. Let him learn to observe them from different points of view. Point out to him the varying position of the sun. Let him observe its direction in the morning, at noon, and at evening, — and then show him the north star, and he will thus find the marks for the four standard points to which he is to refer all descriptions of the situations of places. Let the terms, *east*, *south*, *west* and *north*, be attached to these points, only *when he has learned the need of them;* and not be employed before he has acquired distinct ideas of them. Let him observe the direction of the great objects of the landscape, first from one prominent point, then from another. Let him notice those which are in a range or '*row*' with each other from his station — those which are on opposite sides — those which would form a triangle — and those which would make a square, or a cross, and thus fix the positions of every important place in his mind, so that he could sketch a map of these points and lines from his imagination as well as from direct perception.

But he must in the mean time be taught the construction of maps of a much smaller space. Let him draw upon the slate, no matter how rudely, a square to represent the table upon which he is writing, or the room in which he is sitting. If practicable, let him look down upon it from the ceiling above, but in any event, let him mark the spot on which every object is placed, with its size and shape, as it *would appear* from above. As soon as he has repeated this so often that he perceives the want of accuracy in his rude representations, furnish him with a scale to measure

the room or the table, and the distance of the respective objects from each other, and supply him with a smaller rule, adapted to the size of his slate, divided into an equal number of parts. Then direct him to transfer, after the measurement of every line or distance with the larger rule, an equal number of parts with the smaller upon his slate, until every object is represented in proportionate size, and relative situation, with a good degree of accuracy. This he will be told is a *plan* or *map*, and as his observations abroad are going on, he will probably be himself anxious, to employ the same method, to represent the various objects of the landscape before him. He should be led on, however, by graduated steps. Let him draw an entire plan of the house in which he lives, of the garden attached to it, and of the farm, or grounds around it. So far as it is practicable, let every effort be followed by *measurement*, as in the map of a room, in order that the habit of accurate observation so valuable in life, may be cultivated, at the same time that he acquires the correct idea of distances.

The pupil will now be prepared to delineate with more or less accuracy, the outlines of the country around him, and by observing carefully the ranges of objects, he may arrive at a tolerable degree of accuracy by mere inspection. He should be accustomed also to ascertain short distances, by paces, and longer ones by an accurate observation of the time which is spent in passing over them, either on foot or in a carriage, and to register all the circumstances which are necessary for his map. As his perception of accuracy increases, he may be taught to trace the deviations from a straight line in a stream or a road; and if circumstances admit, he should be allowed the use of a chain or tape measure and a compass, as soon as he is capable of employing them.

Such is the course it is desirable to pursue, in order to be fully prepared for the study of maps; and I know not how we can otherwise avoid the danger of false or imperfect conceptions, which will destroy half their value to the pupil. It is obvious, that it might be and ought to be commenced in the nursery, under the direction of the mother. It would serve as the amusement of many a listless moment, as soon as the child can use a slate and pencil. It might be carried on by any parent who can spend two or three hours in a week with his children, before they are ten years of age. If they are left to begin at school, no reason can be given why it should not be adopted by the instructor of a boarding-school. Indeed, there are few teachers of common schools, whose influence and usefulness with their pupils would not be increased, and whose labor would not be on the whole lightened, by the extra lessons and little excursions which it would render necessary.

After the pupil has become familiar with the construction of these simple maps, he should be taught to draw them on every variety of scale, until he ceases to think of the size of the map before him, and by immediate reference to the scale of measurement, should learn to perceive at once, through the medium of a map, the great objects which it represents, instead of the lines and points upon its surface, just as we perceive ideas through the medium of words. It will also facilitate his transition to other maps, if he be accustomed to draw a meridian through some prominent object, from an observation of the north-star or a shadow at noonday ; and to divide the map by other lines, drawn parallel and perpendicular to it, at regular distances. It will aid still farther in his transitions, if the central line from east to west be assumed as an *equator*, and distances be reckoned in both directions, from this and the first meridian.

It is scarcely necessary to add, that as no description can be equally useful with the view of objects themselves, it is desirable that the pupil should learn the geography of the neighboring country, as well as his own town, as much as possible, from *personal observation*, and be accustomed to describe and delineate its outlines. It should only be after his own sketches are executed, that he should be furnished with more complete, engraved maps, of the same region.

Let me not be told that this is *theory*, plausible upon paper, but impracticable in its execution. It is but the *history* of what *has been done* and *still is done*, in the schools of Pestalozzi and his followers in Europe; and is in substance what must be done, by every one who is designed to be a topographical or military engineer. It would require little more time thus to learn to delineate the great features of a country, if it were commenced at an early period, than it now does to imitate the letters of the alphabet. Every step is, in itself, perfectly practicable and easy. Only time and patience are necessary to combine them all, in an ordinary course of instruction. Where either of these fail, or where prejudice and avarice prevent the overtasked instructor from adopting this entire course, much may be done by devoting two or three hours in a week, for a short period, to this object. Some measures of this kind should always be taken, to prevent the blunders to which the uninitiated pupil is continually liable.

ON TEACHING A FOREIGN LANGUAGE ACCORDING TO THE METHOD OF JACOTOT.

By George W. Greene.

In a previous article, I have given a practical account of the course pursued by Jacotot in teaching to read, which may be applied to the mother tongue or to any other language. I now propose to give a similar description of the first steps in the study of a foreign language. It will be readily perceived that each of these courses depends upon the same principles, and that it is everywhere the aim of the method, to lead its pupils to regard themselves as their own teachers.

The first exercise in the study of language calls for a full exertion of good will in the scholars, and for patience on the part of the teacher. Nature has made a great distinction between men, in her distribution of the power of committing to memory. Those who, upon reading a page or chapter once or twice, can repeat it word for word, are remarkable instances of the tenacity of memory, rather than examples by which its general distribution can be estimated. There is much less distinction between boys. Some, indeed, can, without much effort, learn half a page, or even an entire page of a new language, at the first lesson. Others can scarcely repeat three lines, after long and assiduous study. The first, therefore have, in the beginning, an advantage* over the last in the study of language, and particularly according to the method of Jacotot. But the distinction is seldom kept up beyond the first quarter. If those whose memory is naturally dull, bring an unwavering resolution to their task, they will soon perceive that the obstacles gradually diminish, as their practice extends; the memory becomes more pliant, and forms itself step by step, to receive and retain the lightest impression.

While therefore we acknowledge the correctness of the student's plea, when he asserts that he cannot learn by heart, we still insist upon the effort, and bear with his blunders and hesitation and apparent dullness, until the exercise of his memory has made it prompt, and obedient to his will.

Taking it for granted, therefore, that every one who will make the exertion, can commit a lesson to memory, we place a text book in the hands of our scholars, and adapting our task to the power of the

*When I first formed a class in Latin, there were two scholars out of six who could scarcely learn six lines in a lesson. The next quarter one of these learnt his Greek epitome in a fortnight, and wondered that Greek should be so easy, and but a few weeks since brought me the first chapter of Genesis for his first lesson in Hebrew.

individual, we tell him to learn by heart a few words, or lines, or even a page.

On the opposite page, or interlined with the text, is a literal translation of every word of the original. Thus, while the student is learning the words, he learns also their exact or local signification. If, for example, the first lesson has been the preface to the lives of Cornelius Nepos, as soon as he has repeated the text, we call upon him to translate it; not from the volume itself, but by sentences and phrases, as we give them out. By this means he becomes accustomed to the sound of words as well as to their written form; and from the first, is learning (what all those who have studied language will acknowledge to be peculiarly difficult) to understand the observations which are addressed to him, or the conversation that is carried on in his presence.

'Non dubito fere plerosque, Attice, qui hoc genus scripturæ leve et non satis dignum summorum virorum personis judicent quum relatum legent, quis musicam docuerit Epaminondam; aut in ejus virtutibus commemorari, saltasse eum commode, scienterque tibiis cantasse.'

As soon as the sentence has been repeated, we ask for its translation into English.

At first, however, we have only the general meaning of the sentence, and there is no proof that the scholar knows which parts of the Latin and English correspond.

Non dubito fere plerosque, Attice, I doubt not, Atticus, that there are many, &c, &c.

We are thus brought near to the exact translation; but one step more must be taken, before we can ascertain the precise meaning of every word. The following questions will easily lead us to it. What is the meaning of *non?* What of *dubito?* What of *plerosque*, &c, &c.

If the scholar can answer such questions with promptitude and precision, there can be no doubt that he has learned his lesson perfectly. But we should have gained very little were we to leave the lesson here, and take it for granted that because he has recited it once, he will recollect it always. He must remember, as well as learn, and know the lesson of to-day, as well on the morrow, as at his first recitation. It is evident that this cannot be done without constant repetition. It is not enough to ask him to read it, or repeat it to himself — it must be repeated to another, and repeated aloud. Every new recitation, therefore, should be accompanied by a repetition of the old. The scholar should first repeat what he has learned today, and then go back to the lesson of yesterday, or last week, or last month.

As in large schools, or even in large classes, this is apparently difficult, I will give a short account of a method which I have seen practised with great success.

When we first form a class, there are generally several scholars who set out together from the beginning. Of course, their first lessons will not occupy more time than other duties allow for a large class. But by degrees, the scholars will separate. One whom nature has endowed with a ready memory, will soon be in advance of all his classmates. Another, perhaps, will follow him at a short distance behind, but a distance that every day increases. Behind these two we find a third, who, although unable to equal the first, still succceds in keeping a little before the remainder of the class. The recitation bench will, in a certain degree, appear like a racing ground. The fleetest steed, with outstretched neck and panting breast, is far in advance of the rivals with whom he started; another follows him closely from behind. Here two contend with equal strength, and no effort can increase or diminish the distance between them; while the rear is filled up with the dullest of the ring, whom neither whip nor spur can drive out of a certain pace.

Now, in what manner can you keep so many scattering lessons together, and bring them within the compass of the same hour?

Each individual must, of course, repeat his new lesson, wholly and alone. And in this, the assistance of monitors will naturally suggest itself to every practical teacher. But the old lessons must be repeated attentively. When the new lessons have been recited, let the class remain at the recitation stand, in their usual order. You can call upon any member whom you please, to begin the repetition. If you would secure the attention of the class, you must show them that any individual may be called upon, without regard to the order in which they stand, and that, without any prompting from you, he must take up the sentence, or line, or word, just where the other has left off. It is in most cases best to allow to each but a few lines. The remainder of the class are apt to grow weary when called to listen for many minutes to the same scholar. There is a species of excitement in the rapid passing of words from one to another. Each little eye is attentively bent upon the teacher's face, and each ear eager to catch every word, when all know that it may be the last, but no one can tell who will next be called on to complete the sentence.

In this manner, let the first repeat the first sentence, or if it be too long, such a part of it as you think best. Let a motion of your hand be the signal for the next to break in. Let the sentence be long or short, according to the circumstances of the moment. If he take the wrong word, call upon the next, and pass it on in this manner, throughout the class, taking care not to prompt a pupil, unless it be absolutely necessary. As each scholar arrives

at the end of his own lesson, let him return to his seat; and carry the repetition through, with those that remain. Above all, do not reject any external influence, that may increase the attention of the class, and the excitement of the exercises.

The limits of the epitome used for our introductory exercises varies in different schools; but it is generally thought that it ought not to contain less than 14 or 15 pages. While the pupil is still engaged in committing these to memory, various exercises may be introduced both to facilitate his task, and to give him better command of that which he already knows.

The first is a translation by words. Take at random any word in the epitome, and ask for its meaning, and construction.

'What does *domo* mean?'
'From home.'
'Where have you seen it?'
'Domo navibus proficiscens.
'Where do you find that sentence?'
'In the first section of Miltiades, where he receives the answer from the Lemnians.'
'Is that the only place you have seen it in?'
'No, Sir; I have seen it also in the second section.'
'Where is that?' &c, &c.
'Is that the only Latin word which you have seen for home?'
'No, Sir. Directly below the domo, in this last sentence, there is domum.'
'Well; how does that differ from domo?'
'I don't know, Sir.'
'Are they translated alike?'
'No, Sir. One is translated 'from home,' and the other simply 'home.'
'Which is from home?'
'Domo — in both sentences; in the first, domo proficiscens — departing from home; and in the second, domo profectus — departed from home.'
'Well, how do they differ, then?'
'Why, one is domum, and the other domo — that is all that I can see.'
'But the meaning. You have just said that they differ in that, too. Look attentively at the two words, and see if there be anything in them which represents this difference.'*
'How would you translate *from home*?'
'Domo.'
'How would you translate *home*?'
'Domum.'
'Why?'
'The book says so.'
'Where then is your *from*?'
'In *o*.'

[The conclusion is inevitable.]

* I have known a wilful boy pretend that he could not find any representation of this difference. It will not do, however, to admit this excuse. The difference is plainly marked, and every boy can see it.

'Which of these words would you use, if you wanted to say, at home?'
'Neither.'
'Why so?'
'Because I have seen that expression translated by domi, in the next section.'
'How many forms of home have you met with?'
'Three; domo — domum — domi.'
'Why does this word assume different forms?'
'To express different meanings.'
'Is the Latin language like ours in this respect?'
'No, Sir. Our language, instead of changing the forms of the words, unites with them smaller words, which express this distinction.'
'What is the meaning of proficiscens?'
'Departing.'
'Of profectus?'
'Departed.'
'Do you find in these two words, any such peculiarity as that which you just pointed out in domum?
'There is a far greater difference between them. Proficiscens is not so much like profectus, as domum like domo and domi.'
'But how large a part of each word is like the other?'
'The first four letters — *prof.*'
'Well, now examine the English words, departing, and departed.'
'I see, now, Sir; the *ing* in English is represented by the *ens*, and the English *ed*, by *tus*.'
'I am afraid that you have not seen facts enough to warrant such a conclusion. Two or three instances, you should remember, can never form a general *rule*. It is only by observing a great number of facts, and examining with great care a variety of examples that we can form rules of universal or even extensive application.'
'But I have more than one example, Sir. There is *hortatus* and *adjutus*, in the second section, both of them translated like profectus, with an *ed*; and there is *habens* in the first, and *interserens* in the fourth, and *dicens* in the third, which are translated with *ing*; and besides these, there is another word which only differs from these in its vowel, and is translated with the *ing*, also, — *dubitans*.

It is evident that the pupil cannot make such observations as these unless he be perfectly familiar with his epitome; and it is equally plain that these observations will be a great assistance in obtaining this familiarity. But another style of questions should be sometimes introduced. Question the class upon separate words. What is the meaning of *locum?*' 'Place.' 'Where have you seen it?' 'In the preface — *non primum*,' &c.

In this manner, the class should be carried through the epitome. The exercises I have described, should never be deferred until the whole be learned. Boys are not like men, who labor with some favorite object in view, and count each step that brings them nearer to it. They require every species of excitement, every variety of persuasion. All the influence within your control must be brought to bear upon them, if you would impart spirit and animation to

their exercises. Neither will they, in general, be content to go on, without understanding the object and bearing of all that they do. The curiosity which distinguishes childhood is displayed in various ways. Every boy will seek to know why he is required to perform this exercise, or study that work. Nothing short of a reason will satisfy him; and that reason should be contained in the exercise itself. If he feels that every exertion is bringing him nearer to the goal — that every exercise has a direct bearing upon his progress — the exertion and exercise, however difficult, will still be pleasing, and the consciousness of successful effort will excite to further exertion.

THE SECOND SCHOOL.

THE first school was The School of Innocence. The end in view, was the *immediate, unmingled happiness* of the pupils. The means were social and religious influence, combined with intellectual instruction, and bodily labor. The discipline was that of kindness, pouring forth incessant streams of bounty, to cheer and strengthen its objects, and lead them to love and to obey their benefactor.

But the pupils rebelled against this mild discipline; and they were removed from The School of Innocence, to *The School of Reformation.*

Their ultimate happiness was still the great object of their education. But transgression had rendered it impossible to attain this object, by conferring immediate enjoyment; for this would have cheered on the offenders, in the path of evil and misery. It could only be secured through the medium of suffering. The kind parent must perform the office of the no less kind physician. Instead of pleasant and invigorating food, he must administer disagreeable and painful remedies; and in place of affectionate embraces, he must resort to painful operations. Once, 'he led them in the green pastures, and by the still waters;' but now, he must send them forth in dreary exile.

Like other schools of reformation, it was attended with an unceasing course of privations; and the labor, which had been first prescribed as a means of health and enjoyment, was rendered so severe, as to involve, not merely constant toil, but frequent suffering. The body, which was formed to be the medium of external enjoyment, the instrument of executing the desires and plans of the soul, became, to some extent, its prison, and often checked its noblest flights, and disappointed its highest hopes.

The sentence of revelation is written upon the face of universal nature; — it is stamped upon the brow, and engraven in the history, of the children of Adam — 'Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns, also, and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken.' Every cemetery, and every monument, and every record of the past, or the present, echoes the closing doom; '*Dust thou art! — and unto dust shalt thou return!*'

But even this sentence was not without its mitigations. With a merciful wisdom which marks all the discipline of the great Educator of our race, hope was mingled with the bitter cup of condemnation; and man was promised a final victory over the enemy, who had been the instrument of destroying his peace. Indeed, the toil which was the punishment of evil, was designed to be the means of delivering him from its slavery — of leading him back to Paradise!

Although the Creator closed the course of immediate, regular instructions which he had previously given, he appointed modes of approach to him; and he still maintained his intercourse with those whom he selected as monitors, in the system of mutual instruction, which was now adopted. It was not enough that man should suffer; he must also be *taught;* he must be called upon to reflect. He now received, what may be termed the first lessons of Bible instruction.

As soon as the spirit of emulation which produced the first crime, had found a *rival*, it burst forth into *envy;* and the first trangression of which we hear in the school of reform, was the murder of a brother, by the hand of a brother — because their Teacher 'had respect unto Abel and his offering; but unto Cain and his offering he had not respect'! It is remarkable, that this first murderer was condemned — not to death — but to a life of exile, and suffering, and comparative seclusion; and that he deemed this a 'punishment greater than he could bear.' Christian benevolence, and even modern policy, seem to be returning to this course. But the tremendous denunciation of the Giver of Life ought to ring in the ears of every man who lifts his hand against his fellow man, whether he be influenced by the lust of money, or of power, or like Cain, by the demands of mortified pride or disappointed rivalry, — even though they be self-baptised, with the name of 'wounded honor' —

'*And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand! When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be upon the earth!*'

Who of our readers cannot point to examples — perhaps living examples — of those who escaped the penalty of human laws, and yet stand, like the oak scathed by the lightning, bereft of beauty, and strength; or wander, shunned and gazed at by their fellow men, as if a visible mark were enstamped upon their foreheads! Who, indeed, that believes the Scriptures, can dare to honor and bless him, from whose bloody hand the tears of repentance have never washed away a single stain; and whom God hath cursed?

The progress of man appears to have been rapid, from the wandering life of a shepherd to the labors of agriculture and the arts. We soon find a record of an 'instructor of every artificer in brass and iron;' and a 'father of all such as handle the harp and organ.' But in this, as in every other school of reform, neither the progress of civilization, nor the cultivation of the arts, produced moral purity. Centuries of life were granted men for reflection and improvement; but this seems rather to have hastened, than arrested, the progress of evil. The Creator at length declared, that 'all flesh had corrupted his way, and that the earth was filled with violence;' and as the last resource which infinite wisdom could devise, resolved to expel these rebellious pupils, and reserve only a few, as the subjects of a second course of training. Still, we are told, he employed a faithful monitor, to warn the offenders of their transgressions, and their approaching doom. One hundred and twenty years were allowed for reflection and reformation; and not until this period expired, did he pour out the flood which destroyed them. How rarely does this patience and perseverance find any thing like a parallel, in the efforts of modern educators.

At length the appointed time had passed; the reform of the living was hopeless; and the last, desperate means of purifying the world was adopted. They were swept away from the face of the earth; and only a single family was preserved, to enter on another course of education.

[For the Annals of Education.]

FIRST STEPS IN EDUCATION.

The present is an age of simplification and improvement. The mysteries and pomp of learning must be thrown off; the minds of the people must be fed with those intellectual luxuries, that, a century ago, were the exclusive possession of the student in his closet. Our *very infants* must be made philosophers, mathematicians, geographers and botanists. Everything must be '*brought*

down' to their feeble comprehension. All this is well, if not carried to extremes. The fault of the past age has been, that children have been taught without understanding; and so far as the course adopted by the present age goes to remedy this evil, so far it is right.

But it should be recollected, that there is a time for everything under heaven, and a proper time too. Childhood is not the time for what is properly called, *study*. It is evident from the course of nature, that *confinement* of mind or body, for any length of time, is not proper for young children. The child must have varied, though not continued or severe exercise. He is constantly in motion, if not tied down; and unless he have this liberty of moving and acting, he is never happy. His mind is as volatile as his body. You cannot fix it long or intently, on any single object. This indicates what mode should be pursued in the education of children. It is a great mistake to suppose, that a child has not begun his education till he learns to read, and that he can acquire no useful knowledge, but from books, or in a schoolroom. Hence the reason, apparently, of the numerous works simplified for children, on subjects which do not belong, in this form, to their age.

It is said, 'the child has everything to learn.' Then let him learn it. Do not, before he has half learned one thing, begin to crowd into his mind half a dozen more. He begins to learn, as soon as his eyes are open to the light of day. And what does he learn? Why first, to use his own members, and secondly, by means of them, to make experiments on surrounding bodies. The child is more of a philosopher, than we are accustomed to think. As he grows, he examines everything he can find. He will put his hands into the water and into the fire, if you will allow him, to find out what they are; and in all this he learns, what he *must learn*, sooner or later.

As soon as he has learned to talk, he will begin to ask questions; and about what? — Not the abstract truths of Philosophy and Mathematics, but about such things as first attract his attention. The first teaching should be, in answering properly these questions, and directing the mind to suitable objects of inquiry. The first instructions will, of course be oral; and I should prefer, that for a long time they should continue to be so.

So late as five, or even seven years, according to the capacity of the child, seems early enough to commence what is called 'book-learning,' beginning with the alphabet. As much nearly, I believe, may be gained in time, by the child's superior capacity, and increased fixedness of mind, as would be lost by this delay. Neither would this time be wasted. It would, if the mother faithfully performed *her* duty, be devoted to lessons, as important to his interests as that of reading.

If it be asked why I would delay so long to teach reading, I answer, in the first place, at the age at which children usually begin these lessons, they have no conception of the use or advantage arising from this exercise. I have no doubt that many, by being driven to study that in which they could take no interest, have acquired in the outset, a disgust with study, which has lasted as long as their school days. A lesson, in my view, should not be given under the influence, either of rewards or punishments. The tendency of both is injurious. Better that the child be not taught at all, than that such measures be employed to insure his success.* If he be rewarded, he will begin to consider himself hired to learn, and will think himself wronged, if he is called upon to learn for nothing. In a word, he will consider study as a species of labor, by which he is to *earn* certain enjoyments or rewards. If he be punished when unable to learn his tasks, (and whether inability or neglect be the cause cannot in every case be decided,) or even when he has neglected them voluntarily, the invariable consequence will be, that study and punishment will be strongly associated in his mind, and dislike to study, and a fixed purpose of doing as little of it as possible, will probably ensue.

'But,' says the reader, 'if we delay to teach our children till they are willing to learn, they will grow up as ignorant as the cattle in the stall.' No. By no means,. You will find *some things* that *they will be willing to learn.* Did you never see a child listen with intense interest, to an amusing story? Here was manifested a willingness to be instructed. Present whatever you wish your child to learn, in an *interesting form*, place it as it were in his way, so that his mind will grasp at it, and seek to follow it out, and you need no rewards or punishments to make him willing.

There are many ways in which a child may be made interested in reading, as soon as it is necessary for him to learn. — And first, as to the manner of teaching, I would prefer a method something like the following, which should be practised by the mother, at home, if convenient.

In the first place let some book of stories be selected which shall be interesting and profitable for the child; let it be a book from which he has heard some pleasing narration read, and tell him you wish him to learn to read it, himself. Find some word with which he is familiar, the name of some well known object, and show it him, teaching him that that word is thus to be spoken. Find for him the same word in another place and make him recognize it, and

*In this point, if not in some others, our readers will see, that our corespondent's views do not accord with our own, nor, as we think, with the course of providential discipline. Still, the evil referred to is often serious. — Ed.

so with other words. Next teach him by name the letters of these words, and let him find the same letters in other words. Show him two words differing only in a single letter, and show him that one letter alters the sound of the word. Then give him a pencil, or a piece of chalk, and let him copy the letters, calling them by name, till he can draw their forms distinctly and legibly. He will, by this method, not only have sufficient variety to prevent the employment from being irksome, but he will at the same time, be learning to write. And here, let me remark, that I would never let a child touch a quill to paper, till he is able to *write* legibly every letter, with chalk or a pencil on a slate. More paper is spoiled, *absolutely wasted*, by children learning to write in common schools, than would pay twice for all the real good they get.

But I have one remark to make which it is essential to observe. The child must be under the government of the parent so completely, that he will be willing to do a thing *because his parent chooses it*, before the parent *can* form his mind as it is his duty to do. The principle of *cheerful obedience* must be early established, or it will be necessary, and too frequently it is so, to resort to harsh measures, or absolute compulsion, to induce obedience of any kind.

F.

[For the Annals of Education.]

COMMON SCOOLS AND COMMON EDUCATION.

NO II.

INTRODUCTION.

'THE true secret of improving common schools will be found in teaching the people how to do without them.' So I ventured to say in my former number. I remember that you qualified your assent to the assertion by saying, that this *teaching the people how to do without them*, must be accompanied by growing and unceasing pains, to improve the schools themselves. I agree, heartily, to the qualifications, so suitable, over your editorial table. I am not inclined to set forth, as the *only means* of improving common schools, an action *out of them;* for this is best promoted by an action *in* them. I will therefore, *now* say, The true way of teaching people how to *do without* them, is to show them how to do *with* them. No doubt a new spirit of self-improvement may be originated among the adult members of society, who have long passed the schools; and the press should exert its power for that purpose.

But in order to produce general self-improvement, there needs to be a constant influx from the schools themselves. Society will be effectually and thoroughly restored, mainly by means of those, who, previously to leaving school, have settled the principles, and commenced the practice, of a growing and endless self-improvement. If, as I said before, the stream must run *on*, it must also run *in*, or else the waters will subside below the outlet, and the stream be cut off. The influence must be mutual. The schools will not be much improved, without the aid of a self-improving public. The public will not grow self-improving, without the tribute of the schools. Thus would I *persuade*, if I may not *reason*, in a circle.

I beg your leave, therefore, to offer the March Annals to the *Common Schools*, now closing their winter term. This is not the time to appeal to the School-meeting, but to the *schools* themselves, and especially to the highest class, who should at this moment be fixing the principles, and commencing the practice, of self-improvement. I write now, not for school-masters, but for *scholars*, and if I could have my will, this same *March Annals* should find its way into every school-house in the United States, and be read by the teacher to the scholars, and by the scholars to the teacher, and be indelibly impressed upon two or three hundred thousand minds, and give an impulse to self-improvement, which will be felt *in* school and *out*, from Maine to Georgia.

'Modest writer! So low in expectation in Number I. — so high in expectation in Number II.!' Nay, but I do not expect all this. I am not sanguine. I have lived too long to expect that Number II. will effect, what it does not blush to attempt — what it ventures to attempt with encouragement and hope. That writer who dares not hope, would better stop his pen. I *do* address the young, who in March, 1834, belong to the highest class in common schools, in the hope that I shall be listened to — why may I not say, be yielded to? While they read of powers and principles of self-improvement, perhaps, (must I doubtingly say *perhaps?*') *perhaps* they will make decisions, form plans, commence action — and hereafter, and forever, will seek after knowledge as for hidden treasure. Perhaps I shall assist minds, growing and immortal, and leave enkindled a flame, that will burn on earth, and burn forever.

I know, that for years, self-improvement has been here and there begun in common schools; which gives the evidence and the earnest of what may be done in them. But if it is done, it must be done by ascertaining the state of the pupils' minds, and then endeavoring to influence them.

In the dialogue which follows, I have endeavored to present distinctly, on the one hand, the views of many pupils, too often fostered by the example and influence of parents, and on the other,

the feelings existing in others, which may be wrought upon, to lead them on when school days are over. Parents! Teachers! let me ask you to read this, and read it to your children now at school; and see, if in some mode the spirit of *self-improvement* cannot be waked up. It will surpass, in its effects, all that years of tuition can do. It will cause the seed already planted to spring, and to produce an hundred fold.

DIALOGUE II.

Scene — *the Road — Thomas and Robert on their way to School.*

Thomas. Well, Robert, I have been thinking this morning that this is the last winter of our going to school.

Robert. And I suppose you have been thinking, that you are glad of it.

Thomas. No; I am sorry, I assure you; for I just begin to see that I know very, very little; and that I need a great deal that I do not yet know, and that I fear I never shall know.

Robert. I don't see any need of looking so sober about it. Poh! Thomas, *you* know enough. You have always been called one of the best scholars in the school. If you have not learning enough, what think you will become of the rest of us. I'm sure, you are a better scholar than I am; and I'll venture *my* learning. For my part, I am glad enough that I am so near through.

Thomas. I shall be *obliged* to leave off, whether I am ready or not; so I suppose that there is no use in groaning about it. And, after all, as I was thinking last night, I might as well get through; for, as I have managed, I have not gained much, these three or four years. Every winter I have been to school three months, and thought I gained a great deal; but summer followed, and I forgot almost all, before another winter came; and here I am, but a precious little wiser than I was four years ago. If I didn't 'turn over a new leaf,' as they say, I might go to school till I am twenty, and not be much better off than I am now.

Robert. I think I shall 'turn over a new leaf;' but it will be such, I believe, as every body else turns over, when they leave school. I have no notion of going to school all my life, or of turning scholar out of school.

Thomas. Ah! that's a good thought, whether you mean it or not. I shall remember that.

Robert. What?

Thomas. *To turn scholar out of school.* That would be a grand leaf to turn over! That would keep me from forgetting, and keep me learning, too. If I should turn scholar, out of school, I might gain something, after all. And besides, I could keep learning a great while — that is — if I live.

Robert. Well; I have no notion of being tied down to a book all my days. I do not mean to be either a doctor, or a lawyer, or a minister.

Thomas. Nor I. But I expect to be a *man;* and I should like to have as much knowledge, and as capable a mind, as a diligent man can have; and fit myself, as well as I can, for all I may ever have to do. I have learned already, in part at least, how to read, write, and cypher; and I

should like to try, and see if I can't make use of what I know already, as the means of knowing more.

Robert. What! — after you leave school, and have no teacher?

Thomas. Yes. Why not, if as *you* say, I turn scholar after leaving school. What do you think of my brother William? He is now just six years old; I suppose if he lives ten years longer, he will know at least as much as I do now.

Robert. True enough. He will go to school for ten years to come; that 's the reason why he will equal us, ten years hence. But then that will be because we shall not go to school.

Thomas. But then *we* shall be *almost* as ignorant as we are now. I don't like to think of that.

Robert. Nor I, either. But what can we do? We can't go to school with him; and we must work at home.

Thomas. Why, I remember, our teacher, last winter, took the Annals of Education, and he read to us one day an account of some poor boys at a school in Switzerland, who worked all day, to pay for their living. But they spent an hour in the morning, and an hour that they rested at noon, and an hour at night, in study, and learned more, and faster, a great deal, than they do at our school, in six hours a day. They learned all that we do; and besides that, they learned Geometry and Music, and could sing a great many beautiful hymns, to amuse themselves and their friends at home.

Robert. What do I care for geometry and singing!

Thomas. Well, if you don't care, it will show you what we can do. I am sure we can do as much as Swiss boys; and though we do work all day, if we study two or three hours *the whole year round*, it will be as good as going to school all winter.

Robert. I have heard of these Self-Supporting Schools. If I could go to one of them, and have a teacher —

Thomas. — Very likely you would not learn much! But you can have a self-supporting school of your own, and teach yourself, as Dr Franklin did.

Robert. *You* are welcome to, if you choose.

Thomas. Well, I mean to remember our two rules; the first was, *to turn scholar out of school*, and the second, *to be a scholar the whole year round.* I will write them down, so as to be more sure not to forget them. I am willing to mind them both, strictly, if I can but 'have an education.'

Robert. 'Have an education!' You have an education! Are you not going to be a farmer?

Thomas. Yes; and why should not a farmer have an education, if he can get it?

Robert. Why? Because it costs too much time, and too much money. There 's my brother James, he is to 'have an education;' and I shall think myself well off, if I get as much to buy a farm with, as his education will cost him. You will be a pretty farmer, after you have spent the whole worth of your farm in getting an education.

Thomas. You talk wildly, Robert. Why, Master, all the 'education' I was thinking of, was what I may hope to gain, by keeping *strictly* to our two rules. Perhaps I may learn as fast as my little brother William will, in school, if I don't as fast as your brother James does, in college.

Robert. I have no notion of *getting an education*, and working too. I do not mean to torment myself all my life.

Thomas. Nor I. No, no — I want to find a plan that will please me

rather than worry me, and that will make me *a better farmer*. Why, Robert, there is a great deal to study about farming. If I can study diligently, all my life long, perhaps I shall be happier, and richer too.

Robert. Fie! Thomas. Is that the way you honor *our fine system of schooling*, that they talk so much about, and print so much about? Here we have been trotting and running to school, these dozen winters, and we *are not yet fit to be farmers!* That 's the finish! Leave school at eighteen or twenty, and acknowledge yourself such a dunce that you must keep learning forty years longer!

Thomas. Yes, and more, too — twenty years more, if I should live to be as old as my grandfather. But I don't care for that. If I live *sixty* years longer, I am willing to study sixty years longer. I *choose* to do it. I am sure that I am the better off for learning to see, and hear, and walk, and talk, and think, and all the other little matters I have yet learned; and I am not willing to stop. I'll follow your advice and *try* 'to keep what I've got, and get what I can.'

Robert. Well, if I can't stop the boy's talk any other way, I must come to the Bible. You must die, Thomas, and there 's the end of it; and then, according to Scripture, 'Knowledge shall vanish away.' *Now*, what have you got to say, Thomas?

Thomas. Why, that the words you have repeated can't have any such meaning as you give them. Why, Thomas, the Bible is full of information, and will give us ten thousand times more knowledge than we have got. But stop, Robert; my mother made me learn *that* chapter by heart, and I can say another verse in it: — 'Now, I know in part; but *then* shall I know even as also I am known.' I don't pretend to understand the full meaning of this. But I'm sure of *one* thing — it *cannot* mean that all our knowledge will die, when the body dies, and that we shall never have any more. Death will not turn us into ideots, but our minister tells us we shall *know*, and *learn*, on a higher scale. So, Master Robert, instead of stopping me, you have only cleared the way before me, and set me lessons which I can *never* finish. I shall have to keep learning forever, that is, if I have 'charity.' Now the question comes back again — What have *you* got to say?

Robert. You are too *high* for me. But, Thomas, I shall have the most company, unless I turn and become of your mind. Where there is one like you there are a thousand like me.

Thomas. I don't wish to see a thousand like me, for we should all despair together. But if there were a thousand around me, minding our two rules, I should take courage. But I am determined to *try* — with few or with many.

Robert. Stop, Thomas, here is other business. Do you see the boys yonder, playing at *ball?* I'll promise to do my part at that.

Thomas. So will I; and after I get through, I shall be able to begin my work with good spirits.

Such are the feelings of some of the best pupils of our common schools. Should I have the privilege of addressing them, I would use such language as the following:

ON THE POWER AND PRINCIPLES OF SELF-IMPROVEMENT.

Addressed to the Highest Class in Common Schools, March, 1834.

Man was made for self-improvement! At his birth, he is feebler and less knowing than most other animals, and his early progress is much slower. The lambs can use their limbs as soon as they are yeaned; and their first days of life are spent in the most antic gambols. The chickens, as soon as they are hatched, begin to ramble alone, seeking after their food; and those birds which at first are so feeble that they must be fed in the nest, need but two or three weeks, before they can fly, with a swiftness exceeding tenfold the running of the most active man. God has given them *instinct*, by which we mean, that they have the use of their limbs and faculties, without learning how to use them. This gives them an advantage at first; but it is the very principle that prevents their ever knowing more than they knew at first. They were not made for self-improvement. At length the infant, which at first was much more ignorant and feeble than they, leaves them behind, and passes on, gaining both knowledge and power, without any limit.

At first, indeed, he knows nothing; not even how to use his eyes, or ears, or touch, or smell, or hands, or feet, or tongue. Nothing that has any capacity, can be thought of, less capable than an infant, to which God has given no more of animal instinct, than is just sufficient to keep it in a condition to use its higher and nobler power of self-improvement. It can breathe as well, and take its food as well the first day, as after it has lived fifty years. But it has, everything else to learn; and it has the power of learning everything. It is feebler and more ignorant at its birth, than birds and beasts, that it may be wiser and more powerful, afterwards and forever. For the first few days, you would not think, from any thing you see, that the little babe would ever equal the lambs and the fowls — so slowly does he learn. But as you watch, you see that he begins to know how to use his eyes and his ears, i. e. he begins to take notice of the sights and sounds around him. You see his unmeaning paddle, changed for reaching after, and taking hold of, the things that he wants, and for putting away from him the things that he dislikes. Soon, he shows that he understands what is passing around him, and his face is lighted with a smile, or darkened with a frown. He can even understand much of the thoughts and feelings of others, and as he lies in the lap of his mother, he looks deep into her very soul—already taught to read the language of her eyes and her face. Now, an experienced scholar, he begins to extend his plans of improvement. As he cannot

reach all he wants, he attempts to move his body, and finds, that by adding the use of his legs to his hands he can do it. He first becomes a creeper; then, following the example of his elders, whose change of place is so much more rapid than his own, he tries his feet, and by the aid of chairs and stools, he learns to walk. Along with these improvements, so diligently and successfully made, are others, still more astonishing. He has seen the motion and heard the sound, of the organs of speech; — he has noticed the same sound, repeated again and again, until he has discovered its meaning. He tries to pronounce the same word, until he can speak the meaning of his soul. Now, he can think, and reason, and make known his infant thoughts, to those who are around him. What an instance of the power of self-improvement! He has done it all himself, by his own diligence and activity, commencing with the ignorance of a new-born infant. How inferior, two years ago, to a lamb or a bird! Now, how plainly it appears, that God made him to be wiser than the beasts of the field, and the fowls of the air!

Man was made for self-improvement! As he passes from infancy to childhood, he retains the activity of body and mind, by which he made his earliest improvements; but now, by means of his growing capacity of forethought and choice, he becomes capable of improvements on a higher scale, under the guidance of parents, teachers and masters, to whom for a season, his Maker has wisely subjected him. If forethought and choice submit to the guidance of experience, the improvements of childhood far exceed those of the earlier period of infancy. You need not go far to see the proof. Look upon the seats around you. Alas, there are some blockheads in the schools, and I cannot deny it, who seem to have *lost* the power of self-improvement, which they had for their two or three years of infancy, when they learned so fast, to see, and hear, and handle, and walk, and speak and think. But now, they live year after year — and year after year — are ten years old — are twelve years old — and are blockheads still; not because they *cannot*, but because they *will not* learn; because they choose not to submit to the guidance of their parents and teachers. It cannot be helped if they *will not* improve themselves, — blockheads they must be at twenty or fifty. But look again. There are other boys — and girls; — they are not *helped*, they are not taught, half so much as the blockheads I was speaking of; but they are educating themselves — submitting to the method which their parents and teachers point out. How easily, how freely they read. How well they understand every word, because they have tried to read and understand, over and over again, just as they learned the lessons and the arts of infancy. And as they learned their courage grew. From what they learned, they knew that they could learn more, and therefore tried other

branches of knowledge. They began with the simplest numbers, and by following the rules and plans laid out for them, they are now capable of answering, with great ease and despatch, the most difficult questions in Arithmetic.

You see how the improvements are all in the line of labor and choice. I may give another instance, which shows, how it is only in that line, and in proportion to the vigor of that labor and choice. I refer to the trades, which in later childhood, the young begin to learn. A boy of fourteen foresees the necessities of life, and chooses an employment by which to earn his living; we may say, for example, of a Cabinet Maker. With the consent of his parents, he is apprenticed to a master of that trade. You may imagine how awkward he feels, as he passes for the first time through the warehouse, arranged with furniture of the finest workmanship and finish; how painfully he thinks that such a bungler as he is, can never learn so difficult an art. But he resolves to try. He follows the bidding of his foreman, and plies the tools again and again, until he begins to use them handily. He measures and fits, and measures and fits again, until he can construct, first, the boxes in which the finished articles are sent away. From month to month he looks and hears, and obeys, and tries, until at length he can build and finish, with as perfect a workmanship, as he saw, almost with despair on the first day of his apprenticeship. Before he was two years old, he felt the motives, and took the pains of infancy, and became a seeing, hearing, handling, walking, thinking child. Now, he has taken forethought of life, has chosen an apprenticeship, and by obedient diligence, has become an adept in the art by which he expects a comfortable and honorable maintenance in life.

Man was made for self-improvement! As he *passes* from childhood to manhood, he retains the active powers of infancy, and the forethought and choice of childhood, but he adds to these the power of *self-direction*, by which he again rises, by degrees, to a higher scale of improvement, if indeed, he *will now direct himself.* As childhood uses the attainments of infancy — so may manhood those of infancy and childhood, and increase every year in knowledge and in skill. Think of it! Do men lose their eyes, or ears, or hands, or feet, or their faculties of mind, or their powers of forethought and choice, as they pass from childhood to manhood? Can they not perceive, imagine, remember, reason? Can they not add knowledge to knowledge, and skill to skill? At manhood, we do but come into full possession of the means of improvement.

How great are those means! Even from the Common School, the young go forth with powers of improvement, to which no bounds can be fixed. They can read, write, cypher, and have some knowledge perhaps of Geography, History and Grammar. And are these

poor instruments of knowledge and skill? With these, you may go forth to learn anything else, to learn *everything* else. Have you learned to read English? The English language, which you say you can read, contains all the knowledge and arts of mankind. It offers you a record of the experience and observation of all men — it offers you the wisdom of all ages. The schools are to be valued, not so much for what you learn *in* them, but for what you may learn AFTER them; not for the little knowledge which they furnish, but because they furnish *the means of all knowledge.* Shame to those scholars of the highest class, who are *doing up* their *last* studies, who are *finishing off* their education, by some *two months* more at school! Shame to those who grow up, and take this scanty education as enough! Shame to those who spend years in getting the key of knowledge, but who never intend to use it to unlock the store!

Man was made for self-improvement!— in all his powers and without any limit, in the present life and forever. The same kind, wise and powerful friend, who puts us in infancy, in a condition to fit us for the higher opportunities of childhood — and in childhood, offered us the guidance of parents, to lead us up to manhood; offers, also, to our first dawn of thought and in all our life, a guidance, suited to the necessities of our earthly path, and also to all the future periods of our being. He gives us his promise, that if we will acknowledge Him in all our ways, he will direct our steps, and bring us at last to that glorious world, where we shall know all that our hearts can desire, or our minds receive. Thus shall the mind and the heart be improved, and we shall grow wiser and better. This higher and endless path of self-improvement, he has not left us to find out for ourselves. God has not left us so ill provided at any stage of our existence; nor does he here. He has sent us his unerring word to teach us the way in which we should go. THE BIBLE is so simple that a child can gain instruction from it; and yet it is so full of knowledge, that the most studious can never finish it. With this guide you may go on to improve forever!

METHOD OF TEACHING THE ALPHABET.

WE have more than once expressed our opinion, that there is *no one 'best method'* on Education, as there is *no one 'best remedy'* in medicine.

In a letter from a teacher to the editor, in which we have to acknowledge his kind engagement to take five copies of the Annals

for the next year, he gives the following account of a plan for teaching the alphabet. We insert it, because we doubt not that it may assist some, who are not prepared to adopt the plan most accordant with our habits and views.

'Before I conclude, I will take the liberty of describing to you the plan I pursue in teaching the alphabet —

'I had been aware for some time, that the methods pursued were very imperfect, so much so indeed, that it appeared to me very probable, that an aversion to learning through life was created, by the wretched mode in which the learner was made to ascend this first step. There seemed to me three great hindrances to the advancement of the pupil — the first, was teaching it by rote — the second, its not being associated with anything interesting to the learner — the third, the short space of time in which the mind was engaged with each letter. The first I could easily remedy; but the second and third involved more difficulty. I recollected however, that to keep important ideas in mind, I was accustomed to associate something with them with which I was quite familiar, and that this had assisted my memory in a very important degree; and I concluded, that if I could apply the same association of ideas in teaching the alphabet, it might prove very beneficial to the pupil.

In accordance with these thoughts, I immediately procured the picture alphabet — a card containing the alphabet, in and around each letter of which, there are drawn pictures of objects with which the child is most familiar, having under each their several names. I then gave the abecedarian a slate and pencil, and directed him to make the letter *a*, on his slate, so repeatedly that it became indelibly impressed upon his memory. In the same manner he learned *n* and *t*. I then pointed him to the word *ant*, and requested him to write it on his slate. I next told him, that he had written a word, that was the name of the little animal, of which that was the picture which was set before him — that those letters which he saw would spell all the words we use, such as cat, corn, &c,— and that as soon as he should learn these few letters, he could soon spell all these words. I then related some story respecting the ants, described their houses in Africa, their mode of flight, of clinging together in a flood, &c. Of course I did not inform him of all this at once; but at many different times, while he was engaged in writing the word. After writing an hour or two, and finding he would probably recollect the letters *a n t* by having them associated with *ant*, respecting which he had heard so many interesting things, I permitted him to learn the additional letters which were in the word *apple*, pursuing the same course, until he had learned the names of all the objects, and consequently, the whole alphabet. This he accomplished, in five or six weeks. I then put him on the

Infant School cards of natural history; when his progress in reading was proportionably rapid.

This is the plan I now pursue, and find it gives the pupil continual employment, and that of the most agreeable nature; while the association of ideas, fixes the letters indelibly in his mind.'

PRACTICAL LESSONS.

ANATOMY AND PHYSIOLOGY.

Extracted from 'The House I live in. By W. A. Alcott.'

[The author of the work which we have named, commenced a series of articles in the Juvenile Rambler, more than a year since, designed to illustrate the most simple principles of Anatomy to children. The body was described as 'The House' of the soul — the head being the cupola, and the limbs the pillars. The following lesson, which we requested from the author, furnishes, we think, a happy illustration of the proper mode of presenting such subjects to children. Each lesson has a portion which is figurative, and another, which is simply descriptive, in smaller type, indicated here by brackets.]

THE CUPOLA.

Structure of the Cupola. Of the covering. Reasons why the Cupola is so firmly covered. Doors and windows. Teeth. The brain, — where situated — its size, color, weight, and measure.

We come now to the cupola. The frame of this rests on the top of the great post. Seven out of the twenty-four pieces which go to make up that post, and which lie between the upper story and the cupola, form what is called the neck. Some of them are here shown in connection with the frame of the cupola.

This division of the frame is very strong. It consists of no less than 54 pieces; besides nine very small ones, which properly belong to the covering, for they are not to be found until the covering is put on.

[We shall see hereafter, that what may be called the 'covering' of the building, is pretty important; especially that of the head. The construction of this is such that the bones form the covering, as well as the frame; and they only have a thin layer of what we shall call 'shingles,' put on afterwards. In short, the bones all round the top of the head are framed together with so much exactness, that when you entirely strip everything off, you cannot stick the finest needle between them. *Besides* all this, they are very thick and strong.]

If you ask why the Builder took so much pains with the cupola, I can only say that, as some of my most valuable goods are kept here, and as they are things, too, which are easily injured, on the least touching or handling, it was necessary that the frame should be thus tight and strong. Indeed, it thus answers the purpose of frame and covering, both at the same time.

It happens also, that should robbers or murderers attack the house, they are almost sure to make their first attempts upon the cupola. Now he

who built the house knew all this; and therefore contrived it so that it will bear pretty heavy blows before it can be broken in, especially those parts of it which are most exposed.

On coming to this place, as I was reading this chapter over to Charles, he started and said; Then it seems you did not build the house yourself. I thought people usually built their own houses. 'Sometimes they do, and sometimes they do not,' I replied. Nobody ever built such a *sort* of house for himself, *as I am describing*.

The truth is, my house was a thousand times more ingeniously contrived, and wisely constructed, than if I had built it for myself. I could not have adapted things to the purposes for which I now employ them, half so well as the wisdom and skill of the great Architect who planned the whole, has done it, without me. And I can never be thankful enough to him 'for all his benefits.'

I formerly spoke of the doors and windows, and observed that there were none in any other part of the building but the cupola. There are *two* windows. They are both in front, at the upper part. Some of the doors are in front, others at the sides. You only see *places* for them in the engraving; for the windows and doors themselves properly belong to the covering. At any rate, they are never seen except when the covering is on.*

Some of the timbers in the lower part of the cupola, at the fore part, are not very firmly connected with the rest of the frame. They may even be taken out without very great injury. Sometimes they drop out of themselves; at others, they become decayed, and are taken out. Generally, however, they do not decay, till the whole frame begins to decay, if they are taken good care of. You see the parts to which I refer. They stand in two rows, running crosswise, and parallel to each other. But we shall need another chapter, in order to describe these.

I ought just to say in this place, (though I do not expect you will fully comprehend my meaning,) that many people judge of the owner of a house, whether he is a wise man or a fool, by the front of the cupola, especially when the covering is on. If the part above the windows is wide, high and projecting, they are apt to think more favorably than if it is otherwise. They are rather apt, too, to think those the best people whose houses are the most beautiful. *You* may have been accustomed to think otherwise. You may think, perhaps, that many wise people live in mean, ugly-looking houses, and that a very dashing house shows folly rather than good sense.

[The brain, which is enclosed in the cranium or skull, is so important — and it is so difficult to understand the shape of the latter, without knowing something about the former, that I have concluded, (before proceeding with the story about the house,) to give a short account of it.

THE BRAIN.

The Brain — where situated — its size — measure.

When I was a boy and heard about the brain, I used to wonder in what part of the head it was situated. I had seen the brain of several domestic animals,

* I called the mouth, and ears and nostrils, doors — to keep up the figure; and, also, because these are in fact the principal avenues to the human soul, except the eyes, which may, with the greatest propriety, be regarded as windows. All sound, smell, taste, &c, come to us through these passages, and the machinery or organs near and within them. Why then may they not properly be called doors?

the ox, the calf, the swine, and the lamb; and as in these it appeared to occupy only a small part of the head, I concluded that the *human* brain did also. Some person, as ignorant as myself, told me that the brains lay in the forehead; and this opinion I grew up with.

The color and general appearance of the human brain are not unlike those of domestic animals, but it is a great deal larger. Man has a larger brain, in proportion to his body, than almost any other known animal.

To give you a more accurate idea of its exact size, however, just take a piece of twine and tie it round your head from the bottom of the eyebrows or edge of the forehead to the nape of the neck, letting it come down close behind the root of the ear. Now all above this string, except the skull itself and the skin, flesh, hair, &c, is brain: and the whole covering, bone, flesh, skin, &c, can hardly be more than half an inch thick, in the thickest part, and in some places scarce a quarter of an inch; so that there is a very considerable quantity of the brain, as you see. There is even a *little* brain below the line of the string; but not much, unless you call that *brain* which runs down into the hollow cavity of the spine, like a large whitish cord, and which I have already told you is the *spinal marrow.*

At the beginning of the last chapter, I presented you with a picture of the bones of the whole head. Now if the bones of the face and neck were taken quite away, and nothing left but just the hollow brain-case, the appearance would be very different. Here is the front view of a skull, from which the bones below have been thus removed.

You see in front the top of the cavity, or socket, for each of the two eyes, and on one side the place where the ear should be in the living person. This braincase is composed of eight bones, most of which are closely united by a rough edge, like that of a saw, the notches of which shut into each other as exactly as saw teeth would.

The seams, as a tailor would call them, are by anatomists called *sutures.*

One of the most important bones of the skull or brain-pan, is that which stretches across the whole forehead, and is called the *os frontis*, or frontal bone. Another across the back side of the head, and shaped thus Λ, is the *os occipitis.* The sharp top reaches to the crown of the head. Another piece, shaped a little like a clam-shell, lies around each ear. It is the *os temporis.* There are, of course, two of these. On the top of the head, surrounded by those already described, are the two *parietal* bones, (*ossa parietalia.*) Surrounded by them all, in the bottom of the skull, is a large bone, the *os sphenoides;* and a smaller one, the *os ethmoides.*

Now, as I have already told you, this whole space is filled up with brain. In an adult, the brain weighs from two and a half to three and a quarter pounds; or it measures a quart or more. In a few instances, it has been found somewhat larger.]

TEACHING THE GREEK LETTERS.

From 'Lessons in Greek. By Theodore Dwight, Jr.'

[The recent declaration of a Professor of Languages, that few carry from college any knowledge of Greek which is worth the time spent in acquiring it, is confirmed by the observation of most persons acquainted with our public institutions. Any plan is welcome, which promises to remove this reproach. The attempt is made by Mr Dwight, to give the Greek, to some extent, the interest of a living language, on principles derived from various modern plans. We insert the first lesson, which will serve, at least, as an example of the thorough, productive mode of teaching. Let its success be tested by an experiment with an intelligent child; or a similar course be tried with English. The Modern Greek pronunciation is adopted.]

Let these words be written on the black board, or on a slate or paper, before the class assemble, and placed where all may see them distinctly from their seats.

Ἐγῶ	*γράφω*	*ἐπιστολήν.*
I	*write*	*a letter.*

The following questions may be put to the whole class: but it is generally better to put questions to one scholar at a time, sometimes in order as they sit or stand, and sometimes selecting them without regard to order, to keep them attentive.

How many Greek words are here? How many letters are in the first? Write the first letter. This capital, or large épsilon, is like what English letter? Epsilon sounds like *e* in *met*, or *a* in *mate*. Now write the second letter. Gamma,* you see, is made long: the pen being carried down below the line, and brought up again. That is the Greek *g*. Now write ómega. Gámma, omega spell *go*. What is the whole word? Speak it. Erase it. Write the first letter. What is it? How does it sound? Write the second. What is it? How does it sound? The third. What is it? How does it sound? Put the little mark before or over epsilon, which is the soft breathing, and shows that the ancient Greeks used to sound it as if *h* came before it. Mark the long accent over omega. That shows that you are to speak it more strongly than the rest of the word: ĕgó, not égo: ĕ must be sounded like *e* in *met*, or *a* in *mate*; and é like *e* in *me*.

Now erase it, and write the word again. What is the first letter? Second? Third? What must you put over the first? Why? What over the third? Why? Erase and write it again.

How many letters are in the second word? What is the first? What is it like? What does it sound like? Write the second. Ro, as you see, goes below the line, but does not come up to it again. Write álpha. That is the Greek *a*, and sounds like *a* in *father*. Spell this first syllable after me: gámma, ro, alpha — *gra*, [pronounced *grah*.] Erase it. Write it again. What is the first letter? Second? Third? Write the fourth, *phe*. What is the last? What does phe, ómega spell? Put the sharp accent over alpha. That shows that it is sounded more strongly than any other part of the word, as *a* is in *father*. It is spoken grápho, not graphó.

Erase the two words. Write the first. The second. Erase them again; &c.

* Speak gamma as if spelt gammah; and omega, as if spelt ómĕgah.

[A similar course is adopted with the third word.]

Make every scholar speak the sentence many times, with the proper accents, until all are familiar with them. Make all write them over and over again, and spell them, naming all the letters, till they know them by heart.

What letters are used more than once in these three words? What are used only once? Let each write down in a line all the different letters, with the names and sounds against them: thus,

E ε	epsilon	like e in met.
γ	gamma	g
ω	omega	o

and so go on with the other letters.

O-μέγα, or omega, means great or long o. *O-μικρὸν*, or omikron, means small o. *E-ψίλον*, or epsilon, means sharp or small e. Write *μέγα*, *μικρόν*, and *ψίλον*. What letters are here which were not given before? Write them under the others, with their names and sounds against them. μ is called me, and sounds like m. κ is called kappa, and sounds like k. ψ is called pse, and sounds like ps. How many letters have you now in all? There are in Greek only 24 letters. In English there are 26.

THE TEACHER'S ALMANAC FOR MARCH.

THE SCHOOL-ROOM.

Many of the public schools have now broken up, perhaps with some grand display of wooden swords and paper shields, or grotesque finery, to gratify the vanity of younger children, and amuse older ones. It is hoped, however, this system is passing away; and that the progress of a school will no longer be tested by the capacity of the pupils to strut upon a stage.

'Cold, blustering March' will find its way into the school-room, and its moisture and chills will expose the health of the pupils, in the inactivity of school-days, even more than 'frosty January.' '*The head cool, the feet dry*, and *the body warm*,' will still be a good maxim, for teachers and pupils.

This is a favorable opportunity to 'post up' the accounts of the winter. What has been lost by the pupils, for want of room, or fuel, or fire? What have they gained in health or comfort, by the care of the teacher? What have they gained in the improvement of the mind, and the heart, by his aid or example? Who is better, as well as wiser? What has the teacher gained? for he must be a poor teacher, who, in the early periods of his employment, does not improve more rapidly than his pupils.

THE EARTH.

The fetters which have bound the earth and the waters at the north, will soon be loosened, and vegetation will awake from its sleep. Let your pupils watch these wonderful processes. Let them ascertain for themselves, the depth to which the frost has penetrated the ground, and the

gradual process of the season in dissolving it. If any great stream is near, do not fail to let them witness its 'breaking up,' sometimes one of the grandest scenes in nature. Call upon them, also, to watch for the first evidences of life in vegetation, and the first appearance of animals and insects, which have been absent or torpid.

THE HEAVENS.

Call upon them to remark the connection of the changes on the earth, with the greater length of the days, and the elevation of the sun at noon. If there is no other mode obvious or convenient, let them mark the shortening shadow of some fixed object at noon. Do not fail to make them note the day of the Equinox, and the time of sunrise and sunset.

Among the constellations, Cancer, which is one of the signs of the Ecliptic, will be on the meridian at 9 o'clock, on the 3d of March, and of course, a little later on every succeeding day. This constellation gives name to the Tropic of Cancer and it is when the Sun is in this part of the Ecliptic, that it turns to the south. A globe, or Burritt's maps, must be referred to, to gain a correct idea of this and other constellations now rising. None of the brilliant planets will be visible in March.

MISCELLANY.

Teachers' Society of Georgia.

The Teachers' Society of Georgia, held its last Annual Meeting at Savannah, on the 16th, 17th, and 18th days of December last. The first day was occupied by an Introductory address by Mr Wm. H. Williams, the arrangements for the business of the succeeding days, and an address from Mr Holbrook, of Boston, on the importance of County Lyceums. A Committee was appointed to draft resolutions on that subject.

On the second day of the session, a report was made on the adaptation of the higher branches of mathematics to female education. Reports were then received on the condition of schools in various parts of the State. Though the condition of the common schools, and the apathy of parents and trustees are represented as deplorable, yet it is believed that the spirit of improvement is abroad, and the people of the State, generally, are awaking to the importance of education. Many new schools of a higher order, especially female seminaries, have lately been established, and the county classical schools are improving in their character. 'Efficient teachers are also more in demand, and more liberally patronised than formerly.'

A committee was appointed to prepare a circular, giving a brief exposition of the plan and advantages of County Lyceums, with the form of a Constitution. It was resolved to invite Teachers and other members of the society, throughout the State, to assist in establishing them. Cabinets of Natural History for Schools and Lyceums, were also recommended. The remainder of the day was devoted to a discussion, on the most successful modes of teaching the various branches of science, and in making arrangements in regard to future meetings. The 'Academician and Southern Journal of Education' was recommended to the attention and patronage of teachers and friends of education.

On the last day of the session, a report was made by Mr W. Baird, on

'Examinations and Exhibitions,' which was highly acceptable to the Society; and it was subsequently resolved that the subject of 'Examinations' should be discussed at the next annual meeting of the Society. A long discussion took place on 'Systematic Benevolence,' and on the best methods of securing female influence and efforts in the cause of education. The 'Annals of Education and Instruction,' was recommended to Teachers throughout the State. The committee appointed to draft the Circular, on County Lyceums, presented a brief, but interesting and valuable report. An exhibition was made, by Mr Holbrook, of his apparatus, with an explanation of its uses.

Before adjourning, Committees were appointed to report on the following subjects.

1, The propriety of making the Bible a text-book, in schools and academies; 2, Chemistry; 3, Lyceums; 4, Manual Labor Schools; 5, Free Schools; 6, The most suitable school manuals, both English and Introductory Classics; 7, The Construction of School Rooms, — and Apparatus; 8, School Governments; 9, Trustees of Academies; 10, Gymnastics; 11, The Monitorial System; 12, Importance of Rhetoric, and the best modes of Teaching it; 13, Lectures in Schools — how far useful; 14, Best Method of Teaching the Greek and Latin Classics in Grammar Schools; 15, Instruction in the Modern Languages; 16, Education of Teachers, and Importance of Institutions for that special purpose; 17, Importance of Cabinets of Natural History, connected with Schools and Academies; 18, Propriety of forming Juvenile Libraries in Schools and Academies; 19, Propriety of forming County Maps, embracing Geography, Geology, Agriculture, Statistics, &c.

The next semi-annual meeting of this Society is to be held at Mount Zion; and the next annual meeting at Milledgeville. We are gratified to see so many important subjects of inquiry presented; and hope that this Society, with the Journal recently established, may do much for education.

Schools among the Indians.

Returns have been made to the National Government, during the past year, from 20 schools among the Indian tribes; which, with those returned in former years, make up the number of 53 Indian schools. Of these, 31 are under the care of the American Board of Foreign Missions, 10 under the care of the Baptist General Convention, 6 under the Roman Catholics, 5 the Methodists, and 1 the Episcopalians. The whole number of pupils is estimated by the Gambier, (Ohio) Observer, at 1835.

Among this number, we may mention, more particularly, the following. 1. A school at Upper Sandusky, Ohio, sustained by the Methodists, with 50 to 60 pupils, some of the oldest of whom write, and study grammar and arithmetic. They have a neat school house. 2. An establishment, embracing 110 scholars at Green Bay, under the care of the Episcopalians. The pupils are instructed in the branches taught in our best common schools. It is intended soon to set apart a portion of each week, for the purpose of giving the boys a knowledge of farming and the mechanic arts; and the girls, of housewifery. 3. A school near St Thomas, on Grand River, beyond the Mississippi, among the Creeks. The pupils are said to be constant in their attendance and interested in their studies.

In addition to these, the agent for the Choctaws, who have removed to the west of the Mississippi, has devised a plan, with the approbation of the chiefs, for building, during the present year, 12 new school houses. The expenses, together, with those of the necessary teachers and books, are to

be paid from an appropriation of $6000, made by the treaty of 1816. 'The buildings are to be plain, substantial log structures, and the teachers, married men, steady, sober, industrious and religious, who will take their families with them, and who will devote themselves to their calling. Both sexes are to be taught the usual English branches. The boys are also to be instructed in the arts of husbandry, and the girls in spinning, weaving, and housewifery. Three schools among them, of a higher order, are also contemplated.

Class Book of Physiology.

We are gratified to learn, that the time for presenting manuscripts for the premium offered by the American Lyceum, for a text book on Human Physiology, is extended to October next. The object in view is highly important, and ample time should be allowed to produce a complete work.

Lectures before the American Institute.

Those who are best qualified to deliver Lectures on Education, are among the most busy men of our community. In many cases, it is not easy for them to prepare their manuscripts promptly for the press; and the Institute is, of course, bound to wait their convenience, in this gratuitous, and often expensive service. It is on this account, that the publication of the lectures has been hitherto so much delayed. We learn that the lectures of 1833 are just published, by Carter, Hendee & Co.; and we believe they will form one of the most interesting volumes which has appeared.

School Fund for Massachusetts.

The Committee on Education, of the Legislature of Massachusetts, have recently presented a report, in reference to the formation of a School Fund. They observe, that according to the last returns from 99 towns, the amount paid in the average, for instruction, is one dollar ninetyeight cents, for each pupil — a greater amount, we suspect, than is paid in most other states. The result, we believe to be, that the schools are much better, though still below the proper standard of a free state, and far below what is generally supposed. They propose, not to relieve the people from a tax, which is not burthensome; but to establish a fund, to render this more efficient, and to afford aid, proportioned to the contributions and efforts which are made by those immediately concerned. We are gratified to see that it is proposed in the first place to appoint Commissoners to examine the state, and wants of the schools, before deciding on the mode of employing the fund.

New Institutions.

From recent papers and documents, we heard of the establishment of a Manual Labor School, at Fayetteville, North Carolina, and of 'The Episcopal School' on an excellent plan at Raleigh, of which Mr Cogswell, recently of Northampton, is expected to be Principal. A new Theological Institution has also been established at Windsor, Connecticut, under the Presidency of the Rev. Dr. Tyler. The Lane Seminary, at Cincinnati, as it appears from its last report, is in a highly flourishing state. We hope to say more of these Institutions, hereafter.

Boston Primary Schools.

We noticed on the cover of our last number, what should have been inserted in the text, that there are usually from eight to twelve pupils absent in each of the Primary Schools, and therefore, that the room usually allowed to each pupil, is somewhat greater than would appear from the numbers on the books of the school.

We are gratified to learn, that the Committee are going on, and receiving aid, in their plan to procure better rooms; and we regret that any should misinterpret our efforts to promote better views in the community on this subject. To a correspondent who complains of our 'tone,' in reference to the 'Report,' we would merely observe, that more than one concerned, regards it as far less severe than the case demanded.

☞ Since these pages were in type, we have received intelligence of the *assassination* of *Caspar Hauser!* — at the city of Anspach, in Bavaria.

NOTICES.

The Common School Arithmetic; prepared for the use of Academies and Common Schools in the United States, and also for the use of the Young Gentlemen who may be preparing to enter the Military Academy at West Point. By Charles Davies, Professor of Mathematics at the Military Academy at West Point, and author of Elements of Descriptive Geometry, Surveying, and a Treatise on Shadows and Perspective. Hartford, Conn. H. F. Sumner. 1833. 18mo, pp. 270.

We have heard some parents of late, expressing a desire that their children might learn Arithmetic in the *good old way*, of rules and examples. The present work is constructed on that plan. The rules are concise and definite, and the operations are distinctly explained; the character of the author is a guarantee for the accuracy of the work. In regard to this mode of teaching the elements of arithmetic, our opinion has been fully expressed; but we suppose that it is often necessary for those who are to enter the counting house.

The Class Book of Anatomy, designed for schools, explanatory of the First Principles of Human Mechanism, as the basis of Physical Education. By Jerome V. C. Smith, M. D.

——'for I am fearfully and wonderfully made.'

Boston: Allen and Ticknor. 1834. 12mo, pp. 280.

We are gratified to see this attempt to introduce a new subject to ordinary students. It is wonderful that civilized man has been so long willing to remain ignorant of the residence of his mind, and the instruments by which it operates. The book before us abounds in information in which every adult reader will feel a deep interest, and from which all may derive valuable lessons, of a practical kind. We are gratified to see frequent references to the Great First Cause of life and motion. It is to be regretted that so much of a technical character should have been introduced into a class book, and that the author should not have employed the terms of common life more generally in his descriptions; but we cordially wish success to this enterprise, in a path almost untrodden. In our last number we gave an extract from the work.

A Universal History, in twentyfour books, translated from the German of John Von Muller. In four volumes, 12mo. Boston, Cottons and Barnard. 1834.

The character of Muller as a writer, and the value of his history, are beyond our feeble praise; and an American edition of the translation is a valuable gift to the library of standard works. While he is far above Hume and Gibbon, in reference to religion, it is to be regretted that a history so complete and elaborate, should call in question the records of the sacred books, concerning miraculous events, and the origin of its prophecies, and thus require so much caution in its use with the young.

Good's Book of Nature, abridged from the original work; adapted to the reading of Children and Youth; with Questions for the use of Schools, and Illustrations from original designs. Boston: Allen and Ticknor. 1834. square 16mo, pp. 224.

A valuable abridgment of an excellent work; but adapted to *youth*, and not to children.